Encyclopaedia Aristasiana

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Deanism

Pron. dee`-an-ism, or day`-an-ism. The word is often accented as Déanism, to indicate the pronunciation.

The Aristasian Religion

The religion of Aristasia is known as Deanism (occasionally Dianism). It may be seen as a monotheistic religion with a strong angelology. There are also some non-Aristasian Deanists, though they tend to be Aristasian-friendly.

Deanism means the worship of the Divine Mother (Dea) as the supreme and only Creatrix of the universe. This is the simplest and most minimal statement of the Deanist creed and the simplest form of Deanism teaches that the love of the Great Mother is the only thing necessary.

The term *Dea* (or Dia) is used for the supreme Deity. The term God is also freely used for the Heavenly Mother. The word *goddess* is generally avoided by Deanists as it suggests a concept derived from, or secondary to, a male god and may even be taken to imply the actual existence of a male god or gods.

Deanists do not worship any male figures, though they accept that Dea may have revealed Herself in various forms for the salvation of different beings and societies (those concerned with Tellurian *auctoritas* cite the Shakta tradition that Sri Lalita, the supreme Deity, manifested herself as Sri Krishna for the salvation of the gopis). They regard femininity as primal and not simply the contrepoise of masculinity, and therefore regard the feminine manifestation of Deity as the original and pure expression of God-with-form (*saguna brahman*).

Filianism

In The Motherland there are various traditional religious forms, often centring on particular Janyati. In Aristasia-in-Telluria there are two main forms, though individuals may have a special devotion to a particular Janya or aspect of Dea.

The two main forms are Simple Deanism and Filianism.

The Filianic branch of Deanism focuses on the Heavenly Daughter as well as the Mother. Its doctrines are much more specific than those of broad Deanism and are expressed in the Filianic Creed and Catechism.

According to Filianic thealogy, the Solar Mother is too bright for mortal eyes to look upon, because we have fallen away from Her. Her light is mediated to us by the lunar Daughter - who is also Dea.

Filianism teaches that Dea has three Persons - the Mother, the Daughter and the Dark Mother, or Absolute Deity, Who is beyond form. This doctrine is often likened by non-Aristasians to the Chistian Trinity, but is in some respects closer to the Hindu *trimurti* of Vishnu, Shiva and Brahma. The Mother, Daughter and Dark Mother are respectively the Creatrix, Preserver and Destroyer of the world (though more properly the Dark Mother is the in-breather of the world at the end of time, just as She is its out-breather at the dawn of time). Another clear parallel is the "triple-Goddess" of early Tellurian traditions, whose doctrinal aspect is now lost (and a prey to dubious late-rajasic and post-Eclipse speculation). Filianists suggest that the Filianic Creed reveals the true and eternal meaning of the Divine Feminine Triplicity in a form suited to the lesser capacities of the Kali Yuga.

Half the recognised Major Festivals of the Aristasian year (those of the Waxing Half, from Nativity to the Exaltation of the Queen of Heaven - i.e. from midwinter to May Day) are Filianic and celebrate the Events of the Daughter-Mythos. These festivals, being based on the natural rhythm of the northern year, are, in Telluria pre-Christian. The Aristasian forms of them are, in some respects, somewhat closer to their Christian than to their "pagan" iterations, and Filianists explain that this is precisely because Christianity is an "economised" form adapted to the spiritual and intellectual limitations of latter half of Kali Yuga in the West.

The view of Filianism taken by strict Filianists is that the Filianic faith is the perfect iteration for Telluria of the most common faith of modern Western Aristasia, and that it presents that form of Deanism most adapted to the limitations of both the Kali Yuga and the Tellurian Exile.

Non-Aristasians sometimes characterise Aristasian religion (meaning Filianism) as "a mixture of Christianity and Hinduism". Filianists would comment that the resemblance to Christianity is to some extent deceptive, but that there is a certain relationship in that both are economised Western forms suited to the Kali Yuga. As for Hinduism; Aristasians (both Filyani and Simple Deani) use various elements of Sanskrit terminology because this is the last surviving language of the ancient Western Tradition and therefore preserves in a Tellurian language concepts that were once

universal but are now lost to most of the Tellurian West. Many Aristasian parallels with Far Eastern Tellurian concepts might equally be cited, but are less often noted as they are less familiar to Western Tellurians. Aristasians hold that tradition is universal because Truth is universal. Thus there will necessarily be parallels and similarities between the Aristasian tradition and every orthodox tradition whatever.

The Filianist Controversy

In the middle years of Aristasia-in-Telluria there arose a controversy between the Simple Deani and the Filyani. This was not a patriarchal-style "I'm right and you're wrong" controversy, but more a movement of caution on the part of those who became called Simple Deani.

The belief of the Filyani was that the Filianic Creed expressed the perfect iteration of Western Deanism for the Kali Yuga and the Tellurian Exile. The Simple Deani were concerned that Filianism had no basis in Tellurian tradition, that communication with the Motherland was at best partial and that a spiritual vessel could not simply be created in this fashion.

Both sides were agreed that the worship of the Mother was clearly the original religion of Telluria as well as Aristasia. The Simple Deanists believed that a living tradition was needed to provide a "pontification" (bridge-making), or link to a vital spiritual current. This led them to be cautious of images based on defunct Tellurian traditions (such as the well-known Artemis of Ephesus) and to treat with caution the strongly systematised and thealogical Filianist faith.

Simple Deanists tended a) to adopt the worship of Dea in Indian forms, such as that of Sri Mahalakshmi, because of a continuing and vital tradition of regarding Her as the Single Supreme Deity (expressed, for example, in such works as the *Devi Gita*) and b) to preach a very simple and undoctrinal worship of the Mother, holding that if one came to Her as a little child, She would make up for all doctrinal and other deficiencies.

It should be noted that the Simple Deanists were neither unintellectual nor anti-dogmatic in the late-Tellurian anti-authoritarian spirit. On the contrary, their creed was always one of obedience rather than individualism. They were simply spiritually cautious and wishing to do right.

Against the objection that they lacked a Tellurian pontification, the Filyani advanced the Mother-Daughter mythos of Demeter and Persephone, the Sacrificial Inanna/Ishtar of the Sumerian/Babylonian tradition and the livng tradition of the sacrificed Sita, Who in the Devi Gita and elsewhere is clearly stated to be an incarnation, or avatar, of the Supreme Devi, who stands above all "gods" and is regarded by them with awe.

A pontification which the Simple Deanists regarded with great respect was the thealogically sophisticated, but metaphysically accurate assimilation of Kwan Yin Boddhisattwa to the Daugher. Kwan Yin, being fully a Buddha in terms of attaining Enlightenment put off her Buddhahood for the salvation of all beings and accepted a sacrificial role.

Since the separation of beings from Dea is only provisional and illusory, it is true to say that the Bodhisattwa's act is precisely equivalent to the Filianic formula that Dea "separated Herself from Herself" in order to mediate Her light to beings.

Practical Resolution of the Controversy

Because Aristasians are not prone to the rifts and schisms of masculine movements, each considered the other's position respectfully and carefully.

The result of this has been that there is still a Simple Deanist position which holds that the simple worship of the Mother is all that is certain and sure. Simple Deanists (but not only they) tend to recommend the daily recitation of the Great Hymn to Mahalakshmi and the use of the mantra:

OM SRI MATRE NAMAH

There is still a staunch Filianist position which regards the Filianic Creed and the Mythos of the Daughter as Divinely ordained for the religion of Aristasia in Telluria.

Many Aristasians fall between the two positions, adopting a broadly Deanist position while following the Daughter Festivals throughout the waxing half of the year.

The introductory audio sermon *'The Good News of God the Mother'* is classically Simple-Deanist in its message, stating its Tellurian pontification both historical and in living tradition and keeping to the simplest expression of the love of the Mother. Nonetheless the speaker also regularly celebrates the Filianic Rite.

This has become a common position: regarding Simple Deanism as the foundation of the Faith (and certainly all that is necessary) and Filianism as an important enrichment.

Iconology

Deanism in all its branches tends to be an iconic religion. It is generally held that Dea and the Janyati are to some degree present in their canonical images and it is therefore important that they should be symbolically correct.

There is a tendency to avoid ancient images on the (Simple-Deanist) grounds that an image should have a pontification of living Tellurian tradition and also because these have been subject to misinterpretation in late-Telluria.

The most universally accepted images are those of Mahalakshmi and other forms of the Indian Devi (because there are texts that unequivocally accept Her as the supreme and sole Absolute) and of Kwan Yin (for the reasons discussed above).

Pictures and statues of Lady Mary are sometimes used, especially by Filyani. Mary is seen as an image of the Daughter and images showing Her pierced heart depict Her sacrificial nature. However maternal images show Her as the Mother, and the name Mari/Maria is a name of the Mother in Aristasia.

Some Simple Deani are cautious of Marian statues because they have only a symbolic pontification and not (like those of Kwan Yin and Mahalakshmi) a doctrinal one. Some Filianists, on the other hand accept them as statues of Mother and Daughter, seeing their many (often very striking) symbolic accuracies as a sign that the True Faith is shining through a patriarchal veiling and that the latter may be freely and completely discarded and the images restored to their proper Deanic context.

Avoidance of Error and Dangers

Deanism has always been careful to avoid confusion with the Tellurian New Age Movement, Neo-Paganism, Wicca etc. Such movements sometimes attempt revivals of pre-patriarchal religion, but this is done in the absence of any real documentation of the true nature of such religion, and the absence of traditional doctrine is supplied from, at best, late-rajasic doctrines rooted in the Rationalist Revolution and at worst (and increasingly frequently) post-Eclipse notions. Thus these movements, while containing scraps of pre-patriarchal tradition, are essentially anti-traditional and riddled with very recent ideas of egalitarianism, evolutionism, modern psychology and anthropology, sex-obsession and countless other errors of late-patriarchal deracinated culture. Needless to say, none of these can have formed part of the claimed "ancient doctrines" since all of them are of relatively recent origin and some of extremely recent origin.

Traditionalist writers have warned against the dangers of the Counter-Initiation - pseudo initiatic movements, often taking on the shells of defunct traditions, which, because of their ignorance or rejection of authentic tradition and espousal of modernist notions, have become easy prey to tenebrous forces whose designs for maid include a dangerous transformation that is the very reverse of true initiation.

Both Simple Deanism and Filianism have been very careful

to maintain a fully traditional outlook, in keeping with that of the Motherland and the principles set out in *The Feminine Universe*. Having no direct disciplic filiation to the Motherland, Deanic religion in Telluria does not seek to be initiatic, but focuses upon a simple and pure devotion to the Divine Mother or to the Mother and Daughter.

Janyati/Angelology

One should perhaps be careful of sweeping the Janyati under the general heading of "religion". An understanding of the planetary principles embodied by the Seven Great Janyati is crucial to the understanding of every aspect of life. Indeed, prior to the Rationalist Revolution an understanding of the planetary principles was crucial to the traditional sciences in the Tellurian West, even though they had no real place in the established Christian religion.

Nonetheless there is a religious aspect to the Janyati, and indeed Aristasians consider the division between "religion" and "ordinary life" established in the later Tellurian West to be artificial and meaningless.

Athough Deanism is monotheistic in the sense of believing in only one Absolute (anything else is metaphysically absurd, since if there were more than one we should no longer be talking about the Absolute but would be in the realm of multiplicity), the Janyati are seen as "reflections" of Dea, even as pure white light is refracted into many colours. Thus a pure devotion to any Janya, which leads us to her inner heart will be not other than a devotion to Dea Herself.

The pure Love of Sai Sushuri is not other than the perfect Love, which is the Divine. The pure Intellect of Sai Mati is not other than the perfect Wisdom, which is the Divine. So we may say of the pure Harmony of Sai Thamë and each of the other Janyati.

In the East of The Motherland, many regions and temples are devoted to a particular aspect of Dea, such as the great Fire-Temple of Rayapurh, devoted to Sai Annya the Fire-Angel.

Both Simple Deanism and Filianism encourage a simple, central devotion to Dea; but many Aristasians will have also a personal filiation to one of the Janya-aspects. Some (especially Exile Aristasians) come to Aristasia-in-Telluria having aleady discovered Dea in a particular form (such as the Platonic Aphrodite, which is an accurate form of Sai Sushuri) and will continue this filiation under a clearer Aristasian form and as part of a wider Deanic devotion.

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